PASTORAL LIFE

A PUBLICATION FOR PRIESTS

IN THIS ISSUE

"OPERATION DOORBELL" WINS CONVERTS—*By John A. O'Brien, Ph.D.* 3

SISTERS AND SACRISTIES—*By Ernest F. Miller, C.Ss.R.* 12

AN INTERNSHIP FOR PRIESTS?—*By John L. White, S.M., B.S.L.S.* 18

THE PRIEST AND ALCOHOLICS—*By Urban Wagner, O.F.M.Conv., J.C.D.* 22

A PASTORAL DIRECTIVE ON THE MASS—*By Theodore Vittoria, S.S.P.* 29

QUID IN CASU?—*By William F. Allen, J.C.D.* 33

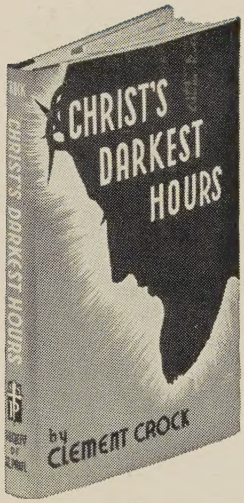
PASTORAL REFLECTIONS—*By T. C. Siekmann* 39

NEWS AND VIEWS 41

BOOK REVIEW SELECTIONS 43

JANUARY - FEBRUARY, 1958

Book Suggestions for Len



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PASTORAL LIFE

VOL. VI, No. 1 JANUARY - FEBRUARY, 1958

"Operation Doorbell" Wins Converts

JOHN A. O'BRIEN, PH.D.
The University of Notre Dame

PASTOR means shepherd, and the good pastor is the shepherd who is willing to leave the sheep safely in the fold and go out in search of the lost, strayed and stolen. Etched in his memory is the example of Jesus who reached out His hand in forgiveness over the bowed head of Mary Magdalene, over the prostrate form of the nameless woman taken in adultery, and who reclaimed even the thief on the cross. Echoing in his ear are the words which Jesus addressed to His disciples: "For the Son of man is come to save that which was lost." (Mt. 18:11)

The true pastor remembers too that shortly before Christ's death on the cross He was able to report to His Heavenly Father: "Those whom thou gavest me have I kept; and none of them is lost." (Jn. 17:12) The solicitude for all the sheep of the flock and the willingness to undergo fatigue, hunger and exhaustion to recover the lost was in Jesus' time, and will always be, the unfailing mark of the Good Shepherd, the faithful pastor of souls.

Today Christ's little flock has grown to a world-wide one of some 496,512,000. The problem of looking after the sheep in the fold, rescuing the strayed, and winning the "other sheep" is the one that confronts every priest in the pastoral ministry with a stark and clamorous urgency. It challenges his zeal, resourcefulness, courage and determination. It demands nothing. less than an all-out effort. Upon his willingness to give the best that is in him depends not only his efficiency as a pastor but also his sanctity and even his salvation.

Beginning with this issue we are pleased to publish a notable series of articles by *Rev. John A. O'Brien, Ph.D.*, featuring significant developments and pastoral tips in the convert techniques. Father O'Brien is nationally acclaimed as the outstanding leader in the convert apostolate.

This means that a priest must *know* the members of his flock. How otherwise can he minister to their distinctive needs? And how can he know them unless he calls at every home and inquires into their work, their problems, their associations, their growth in the faith or their indifference and neglect of their duties?

The true shepherd of souls is not the one who leaves his imprint upon the well-upholstered chair but who wears out his sandals in the vigilant care of his flock, and especially in the unwearying search for the strayed and the "other sheep."

In virtually every parish in America there are strayed sheep. In most parishes, especially in urban areas, they are disturbingly numerous. Only a careful house-to-house census can disclose all. Then the number rarely fails to shock the discoverer. This is the kind of census which is absolutely necessary today in every parish if the careless, inactive and fallen-aways are to be contacted and not merely the dues paying parishioners.

By canon law the responsibility for the welfare of all souls residing within the territory of a parish rests upon the pastor. How can he fulfill this duty unless he and his assistants visit them, inquire about their religious status, and seek to interest them in the religion of Jesus Christ? Far too long a time have we ignored this duty, apparently under the naive assumption that missionary work is for the missionaries in far-off heathen lands.

We do not need, however, to travel to foreign lands to find unbaptized, churchless and non-church-going people. Every parish abounds in these, making America the greatest mission field in the world. In every city block there are churchless people waiting for the shepherd of Christ to call upon them and claim them for the Master's fold.

Every parish must therefore be organized on a missionary basis. Every resource of the parish—it

Vol. VI, No. 1 **PASTORAL LIFE** **January-February, 1958**

PASTORAL LIFE is owned, edited and published bi-monthly, with ecclesiastical approval, by the SOCIETY OF ST. PAUL, 2187 Victory Blvd., Staten Island 14, N. Y., as a pastoral aid for priests. — Telephone: GIbraltar 2-0047. — Entered as second-class matter at the Post Office of Staten Island, March 25, 1953, under the act of March 3, 1879. — Copyrighted, 1953, by the Society of St. Paul in the State of New York. — Member of the CPA.

SUBSCRIPTION PRICE: $1.50 yearly; 2 years $2.50; 4 years $5.00; Canada & Foreign $2.00.

ADVERTISING: Angela Crawley, 28 E. Jackson Blvd., Chicago, Ill., national representative.

EDITORIAL CORRESPONDENCE: Manuscripts, remittances, changes of address, etc., must be addressed to: *The Editor, PASTORAL LIFE,* 2187 *Victory Blvd., Staten Island* 14, *N.Y.*

priests, religious, parishioners and all the helpful products of the Catholic press—must be thrown wholeheartedly and unreservedly into the corporate task of winning the strayed and the other sheep into the household of the faith. Only when all have been brought into membership in the Mystical Body of Christ can we rest upon our oars.

A RURAL DIOCESE

In the preceding issue of *Pastoral Life* we cited instances of parishes, organized on a missionary basis, that are winning more than a hundred converts a year. As they were in large urban areas —New York, Chicago and Milwaukee—we shall now present some from small towns and rural districts.

The diocese of Crookston in northwestern Minnesota comprises just such a territory. In its 17,210 square miles, there is not a single large city; it has a total population of 238,700, of whom only 34,872 are Catholics. In the summer of 1952 we were privileged to conduct the annual retreat for the priests of the diocese. At the suggestion of Bishop Schenk we stressed the necessity of reaching the other sheep with Christ's Gospel through a house-to-house census and the systematic use of the Religious Information Forum or Inquiry Class. At an informal session we welcomed the reactions of the pastors.

"This is a rural diocese," observed one pastor, "in which most of the people are church-going Protestants, chiefly Lutherans of Scandinavian origin. There are few churchless families, and Catholics are few and far between. Such a census and information program as you suggest might work in dioceses with a large population of churchless and non-church-going people but not in one like ours."

Most of the others shared that view. We suggested that some of them at least try out the program and see what happens. The practical value of all our theorizing could be determined only by putting it to a test in certain limited areas.

A year or so later the pastor who made the observation we have quoted wrote us as follows: "I was the most articulate one in expressing the opinion that a census and information program would not be practical in a rural diocese with a dominant Lutheran population. I feared it might even cause resentment and set us back a couple decades. I decided, however, to give it a trial.

"To my pleasant surprise I found that no family took offense when I called and invited them in the interest of neighborly good will and understanding to a series of non-controversial talks on 'What Catholics Believe and Practice.'

They were pleased to discover that they were welcome to come to our services at any time and that we were interested in them.

"I explained that there would be no attack upon any religion, that they would not commit themselves in any way and that no collection would be taken up. We were interested, I explained, in removing misconceptions which often exist among non-Catholics. It thawed out the frigidity of some, brought about forty to the Forum, and of these seven are now taking instruction with the intention of embracing the Catholic religion. I am a doubting Thomas no longer, for the experience shows that it is we who labor under misconceptions about the interest of our neighbors, and that it's time to come out of our shell."

BLACKDUCK BLAZES A TRAIL

The most striking case is that which occurred at St. Ann's parish, Blackduck. This parish comprises 1,000 square miles. The pastor, Father Leonard E. Weber, decided with the help of his assistant, Father Gerald L. Noesen, to launch "Operation Doorbell" throughout his entire territory. Since it proved so effective in diocesan and statewide crusades for souls, why shouldn't it prove equally fruitful on a parish basis? By calling at every home, they would secure an accurate census not only of Catholics, active, inactive and fallen-away, but also of all non-Catholics.

It was an ambitious undertaking, but the two priests stuck at it with dogged determination until they had contacted every family. It necessitated many back-calls, took nine months and wore out many tires. It is the most thorough, systematic and accurate house-to-house census conducted by priests of such an enormous rural area, of which we have ever heard. It is a model for pastors of all parishes, rural or urban.

At each non-Catholic home they asked three questions: 1. Name. 2. Church affiliation. 3. Whether the family would be interested in learning something about the Catholic religion. "This does not mean," they would explain, "that you will be expected or asked to become Catholics. It will help, however, to clear up some common misconceptions of what Catholics believe and practice." If the occupants answered the last question in the affirmative, they were sent a series of twelve pamphlets, one a month.

The first eleven were chosen from those issued by the Knights of Columbus Information Bureau in St. Louis, explaining various teachings and practices of the Church. The last was the pamphlet, *How to Find Christ's Church*, published by Ave Maria Press, containing numerous charts showing the divine foundation and teaching authority of the Catholic Church.

Accompanying the first and final pamphlet was a personal letter from the pastor. In the last letter Father Weber invited them to do any or all of these three things: 1. Attend the Inquiry Classes which were being conducted simultaneously at Blackduck and at Kelliher. 2. Enroll in the Knights of Columbus correspondence course, which they could take in the privacy of their own homes. 3. Read more pamphlets, which they could obtain free from the Knights of Columbus. A list of 50 such pamphlets was enclosed.

GRATIFYING RESULTS

Before starting the survey the priests thought that if 10 per cent expressed an interest in learning more about the Catholic religion, they would be more than satisfied. Imagine their surprise when they discovered that 68 per cent of all the non-Catholic families expressed such an interest! More than 500 families requested the series of 12 pamphlets, and there is good reason to believe they read them.

The reading of such Catholic literature will certainly clear up many misconceptions and create a more favorable attitude toward the Church. Respect and admiration for the Catholic faith pave the way for the starting of the course of systematic instruction which leads the majority into the fold.

The attendance at the Inquiry Classes varied from 10 to 125. They were conducted in an informal manner, with any person free to ask the lecturer a question at any time. More recently the two priests have been driving to farm homes, ranging from ten to twenty miles distant, to give instructions. Usually several of the neighbors also come, thus affording the instructor a class of ten or twelve persons. Each priest takes a blackboard with him to make the presentation more graphic and effective.

Operation Doorbell disclosed 78 fallenaways, many of whom were unknown to either priest. A typical instance was a family of seven: the mother was a fallenaway, married to a non-Catholic outside the Church. None of the five children, ranging from two to ten, was baptized. The marriage was validated, the children baptized, and the father is taking a course of instruction by correspondence. No one had an inkling that there was a vestige of Catholicity in that family, and it would never have been discovered if Father Weber had not rung their doorbell.

MARKED ADVANTAGES

One marked advantage of priests conducting Operation Doorbell is that they are able to answer questions from which most lay canvassers are apt to shy away. Not infrequently a person would remark, "I always wanted to ask why Cath-

olics adore the Virgin Mary," or put some other question that had puzzled him. The priests always took time to answer such questions: in some homes their visit required only five minutes or so; in others a whole hour was required.

A *second* advantage is that it brought the priests into contact with persons who had never previously talked to a priest or even met one. The sincerity and friendliness of the priest, along with his unselfish interest in sharing his spiritual treasure, is bound to remove the misconception of a priest as a strange benighted creature who wears his collar backward. When a priest wins the respect, confidence and friendship of a non-Catholic, he has taken the first step in winning that soul for Christ.

A *third* advantage is that it afforded the priests a realistic insight into the minds of their non-Catholic parishioners—for that's what all residing within a parish are—and brought them in contact with all the swirling eddies of anti-Catholic thought and agitation in an area of 1,000 square miles. They learned of an attack upon the Church by a lecturer posing as a former Catholic bishop and they immediately arranged a public lecture exposing him as an impostor. They countered the attack of an ex-priest with an exposé of his background, and publicly refuted his charges. In short, they made every inch of their vast missionary territory an unprofitable campin ground for professional villifier of the Church.

It is interesting to note that ou of the non-Catholic homes in th 1,000 square mile parish, number ing 734, only one refused to co operate, declining to answer th three simple questions. The hea of that family subsequently apolo gized and supplied the informa tion. This shows that virtually n one will resent the call of a censu taker, who does his work courte ously, tactfully and with disarm ing friendliness.

The experience of Father Webe and Father Noeser brings int clear relief a truth of enormou practical importance: the care o souls is essentially, inherently an inescapably *priestly* work. La people may profitably participat in census programs and do muc of the canvassing; they may recrui attendance at Inquiry Forums an leave pamphlets urging fallen aways to return. But they ca never adequately substitute for th personal visit of a priest, neve do the work of the pastor of soul as well as the priest himself. Tha is why every priest should under take as much of this work as h possibly can.

"OPENED OUR EYES"

The work of conducting such a extensive census and informatio program was indeed enormous. called for endless sacrifice: th

assing up of favorite radio and levision programs, driving hunreds of miles over roads covered ith ice and snow, and countless ours of interviewing and instructig.

It was, however, most worthhile. As an immediate and direct esult, a number of fallenaways as reclaimed, and 25 persons ere received into the Church. he magnitude of that achievement is better understood when ne learns that the average numer of converts per priest for that ear in the Crookston diocese was .3. If each priest had achieved ne 12.5 average of Fathers Weber nd Noesen, Crookston would ave led all the dioceses of the Jnited States and Canada.

Since their program was essenally one of sowing the seed, the ull harvest will not be reaped for ears. But through the follow-up ork, always so important in Opration Doorbell, they will with God's grace bring in an ever-inreasing number of converts and f reclaimed fallenaways year after ear. This is the experience in dioesan census and information prorams, where the "leads" opened p are so numerous as to keep riests busy for years.

"Our experience," says Father Veber, "has opened our eyes to method of winning souls that ids fair to be one of the most uitful of all: going out to homes o instruct families. It's too much o ask people, just slightly interested in the Catholic religion, to drive twenty miles in 20 below zero weather to attend an Inquiry Class. But they are pleased to have a priest come to them. We have conducted ten Inquiry Classes in private homes, with two or three families attending, with very good results. We are now conducting Inquiry Classes four nights a week."

"Now that Operation Doorbell is completed," we asked Father Weber, "do you think it was worth the effort?"

"I can honestly say," he replied, "that the taking of this survey was the most interesting experience in my priestly life. Having gone through it, I am convinced that the taking of such a survey of all the non-Catholics in one's parochial bounds is absolutely essential for a thorough knowledge of one's people. After all, the non-Catholics in my area are my people too, and I am obliged to do all that I can to bring them into Christ's Church.

"A basketball coach said to his team: 'There are many kinds of shots: a push shot, a hook shot, an underhand shot and an overhand shot. Use any or all, just so you get the ball into the basket. That's what counts.' So too there are many methods of winning converts: private instruction, a formal Inquiry Class, instructing families in their own home, instruction by mail and instruction by lay persons. We're willing to use any or all, just so we get the person to

the baptismal fount and the Communion rail. That's what counts."

SPREADS TO OTHER PARISHES

The example set by Fathers Weber and Noesen has spread to other parishes in the diocese. Father James Rocca at Stephen launched an Inquiry Forum and enlisted the help of his parishioners in recruiting attendance. On Easter Sunday he received a class of ten adult converts, the largest group ever received in the history of St. Stephen's parish. All the converts were partners in mixed marriages, and thus the families achieved a religious unity which will further safeguard and strengthen the faith of the children.

Next year every parish in the diocese will conduct Operation Doorbell in the effort to double and even triple its converts and reclaim fallenaways. So impressed have been the bishops of the state with the results of individual parish census programs, and even more so by the results achieved when all the dioceses of a province unite in launching a unified simultaneous census program, that they have decided to launch one throughout the five dioceses of Minnesota.

The bishops of Louisiana, Indiana and Wisconsin have already conducted fruitful joint programs and those of Oregon, Montana and Idaho, comprising the Portland province, will conduct such a program this year. Buffalo and Burlington will conduct diocesan campaigns, with the latter diocese covering all of Vermont. In the continued spread of these programs to every diocese and to every parish in America lies our best hope of stemming our leakage and winning the churchless millions for Christ.

Having learned of the splendid results of Blackduck's Operation Doorbell, Father Matthew J. Fogarty, pastor of St. Peter's Church of Loudonville, Ohio, decided to launch a similar campaign. Loudonville is a town of about 2,500 people, and St. Peter's parish covers 100 square miles of well-populated territory in the Cleveland diocese. Father Fogarty called on 1,025 non-Catholic families, asking the same three questions used in the Blackduck operation.

He was corteously received at every home, and 820 families, or 80 per cent, of the 1,025 called upon, agreed to receive and read the series of 12 pamphlets. After mailing the sixth monthly pamphlet, Father Fogarty was promoted to Ascension parish in Cleveland.

"So gratifying was that experience in Loundonville," continued Father Fogarty, "that when I came here to Ascension parish four months ago, I immediately instituted plans to conduct a similar Operation Doorbell. Within the territory of our parish there are

)out 5,000 families, of whom ap-oximately 2,000 are Catholic. As e pastor here has more things to) personally than at my previous irish, most of the visitation was)ne by two nuns, Daughters of . Paul, and my two assistants.

"The results justified the effort it were much less gratifying than Loudonville or at Blackduck. ere only about 20 per cent of the)n-Catholic families expressed an terest in receiving the pamphlets. don't know just why they seemed ss friendly. Perhaps it's a reflec-)n of a big city attitude, for door-ells are rung here more frequent- than in rural districts and small)wns. Probably the weather, cold, iny and windy, was also a factor,)r people seemed reluctant to ep their doors open long.

"Nevertheless the 600 families ho accepted our pamphlets offer iore than repaid our efforts. We ave made the contacts; the pam-hlets will deepen their interest, nd then we'll invite them to In-uiry Classes. We'll get a consider-ble number and with God's grace 'e will lead many of them into ie Church."

As we listened to Father Fogar-y speak so modestly of the "shoe-eather apostolate" of the Sisters, is assistants and himself, we could ot help but reflect: How heartily t. Paul, the greatest convert mak-r of all time, would approve their ethod of going from house to ouse in their quest for souls. This as the very method which the great Apostle used so successfully. When he assembled the presbyters at Miletus, he reminded them how he had preached the Gospel going "from *house to house,* testifying both to Jews and Gentiles penance towards God, aud faith in our Lord Jesus Christ." (Acts 20:21)

A STRANGE IRONY

For more than thirty years the Apostle tramped through the countries of the Mediterranean world in the ceaseless search for souls. He carried the Gospel of Christ into synagogues, shops, prisons, market places, private homes, before the Sanhedrin, tribunes, governors and kings—wherever people were assembled. In his three missionary journeys he traveled some 13,000 miles: the equivalent of walking four times across our country, from coast to coast. He was the shoe-leather Apostle *par excellence,* the model of all convert makers.

What has become of this method which Paul and all the other Apostles and disciples used with such efficacy? Though the faith was spread throughout the world chiefly by the shoe-leather apostolate of calling from house to house, by a strange and bitter irony we have allowed this technique to fall into the almost exclusive use of the Witnesses of Jehovah, the Adventists, the Pentecostals and other non-Catholic sects. They are using it to raid the flock of Christ and

(*Continued on page* 46)

Sisters and Sacristies

Ernest F. Miller, C.Ss.R

IT is a well-known fact amongst the priests of the country today that not too many of the teaching sisterhoods are interested in taking care of the sacristy and the sanctuary of the parish church to which they are attached. In fact some of the sisterhoods have an ironclad rule, passed and promulgated by the highest authority—namely Rev. Mother and her council themselves—to the effect that under no circumstances should the direction of sacristies and sanctuaries be assumed by the Sisters who are appointed to teach in the classrooms.

Not too many clerical voices have been raised against this abandonment of the altar by the Sisters for the simple reason that it is next to impossible to obtain Sisters for even the most essential work that must be done for the welfare of souls in a parish these days.

The Church is growing so fas in America; the demand for th opening of new classrooms is so in sistent; new parishes with schoo awaiting teachers are multiplyin so rapidly that there are no enough Sisters to go around. Voca tions are growing in number also But it takes much longer to mak a Sister with veil and vow than i does to make a convert. Thus, a far as numbers are concerned, th Sisters consistently run behind th converts.

The result of the growth of th Church is that many of the Sister are overworked. Others who ar old and tired after long years o the firing line and who are still o the firing line should be retire and given a chance to rest far awa from the smoke and noise of bat tle which is the classroom. But tha retirement invariably has to be pu off for a few more years becaus there are not enough young Sister coming up to take over.

So, a pastor with a new schoo next to his church and severa hundred children crowding agains

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Father Ernest Miller is one of the four well-known Redemptorist brothers editing the *Liguorian* and Liguorian Pamphlets at Liguori, Mo.

ne doors and clamoring for admission is happy to receive the eaching Sisters at any cost. He oes not greet them with the news nat he wants the sacristy and the anctuary to be adjuncts to the lassrooms and that just as they ake care of the one they also take are of the other. He says nothing st the fruit that has just ripened ll off the tree. He bows to the ister Superior and the subject Sisrs behind her and lets them be. Ie may have nobody with a knowow to take care of the vestments nd sacred vessels. But at least he as somebody to take care of the chool. Thank God for that.

Still, it is the considered opinion f many wise and holy priests that he sisterhoods in the United States hat refuse to be allied with the esponsibility connected with the acristy and sanctuary of the parsh church are making a grave misake.

These priests are not men out f touch with reality—professors who never leave their ivory towers, nonks who never look or leap over he walls of their monasteries, men who do not have the slightest idea as to the nature of a nun's life except what they read about it in a book on canon law. They are pastors of large city parishes who, even though they are not of the world, are very much in the world and whose judgment can be trusted.

Neither do these priests desire and discreetly proclaim their desire amongst their friends) that the sisterhoods direct the work of sacristy and sanctuary, out of a mean and miserly motive to wit, the saving of money. It does not cost as much if Sisters take care of sacristy and sanctuary as it does if outsiders are in charge. If this were the only reason that priests could adduce for their desire, it would be better if silence were allowed to descend upon and cover them.

THEIR REASONS ARE SOUND

First of all, they hold that there is no one in all the world, after the man in Holy Orders, better fitted to handle the instruments and appurtenances associated with the great Sacrifice and the mighty Sacraments than those who by special vow are consecrated to the service of God.

When Our Lord died on the cross, who stood at the foot of the cross and supported the suffering Saviour as best they could, wiping the precious Blood from His Body as it flowed from the jagged wounds made by the thorns and the nails and the whips, receiving the lifeless Body when it was removed from the cross, anointing it with spices and placing it in the tomb?

The holy women—the counterpart of the Sisters of today. Not a crowd of men. Not even the Apostles. Just one of the Apostles. The rest were dedicated women. God's providence provided that the ones

who were to be closest to Him in His last moments were to be His mother and the good women who had never deserted Him from the beginning of His passion until the end.

These women had work to do at home, just as do the Sisters who teach in the parochial schools. But they considered none of their ordinary daily work more important than tending the cross, sharing in the tremendous sacrifice of the Son of God, doing what they could do to have everything in readiness that Our Lord wanted and needed for the consummation of His offering. They did not leave the work of the cross to others. They did it themselves. And they were most happy to be allowed to do it. And if their outside work failed to some extent in consequence, God saw to it that everything turned out right in the end. They served Him when He was on the cross. He would not fail to serve them if later on they needed His help.

The Mass is the perpetuation of the sacrifice made by Our Lord on the cross on that first Good Friday. The Mass will go on to the end of the world. Our Lord will continue to suffer His mystical death as long as there is a man left upon the earth to profit by it. But there must be those who will stand by as did the holy women, those who with reverence will prepare the place where He will lie and the things that He will need in the carrying out of the mighty Sacr fice. They must be people who i some way are set aside, who ar worthy of the charge.

SISTERS ARE WELL QUALIFIED

Who are better equipped fo this high duty than the Sisters They wear upon their finger a rin which is the symbol of the fac they are the spouses of Christ. I not a bride more capable of takin care of her husband than anyon else? Should not the bride be clos er to the deathbed of her husban than anyone else? Should she stan in the background and allo strangers to take over the duty o caring for her husband in his hou of greatest need?

That is what happens when th Sister refuses to approach the al tar in order to prepare the thing that are necessary for the sacrific and death of her Lord and Master She allows others to do what sh does not have time to do. She the consecrated one, the virgin, th bride of Christ is out in the pew detached from the altar. The ma or woman of the world is in th sanctuary. This does not seem t be as it should be.

But the sanctuary is more tha a place of sacrifice. It is also th home of God. It is the residenc that God selected to live in durin His sojourn on this earth. It is lik Bethlehem where the Infant Jesu lived for a time after His birth. N greater privilege can be given

ister than that of actually taking are of Our Lord as did the Blessed Virgin when her Son lay in the ttle crib in Bethlehem.

What is the difference between he crib and the tabernacle? If the eacher of the third or the seventh grade in St. Malachy's school were sked whether or not she would nind dusting off the crib wherein he Child Jesus soon would be laid nd finding some nice clean straw vith which to fill the crib for the oftening of the wood on which he Child would lie and finally leaning up a little bit the imnediate area of the stable where he crib stood, could she refuse? Would she say, "There are shepherds in the neighborhood, are there not? Why not ask them. I have papers to correct."

MODERN COUNTERPARTS OF MARY

There really is great similarity between the Blessed Virgin's taking care of the Lord and the Sister Sacristan's taking care of the Lord. The Blessed Virgin supplied he Child Jesus with His Body. The Sister Sacristan supplies the nosts for the Mass which are to become the Body of Jesus. The Blessed Virgin clothed the Child Jesus with clean, well-fitting clothes. The Sister Sacristan clothes Jesus on the altar with the clean, white linens that He uses. The Blessed Virgin kept spotless the house at Nazareth where Jesus lived as a boy. The Sister Sacristan keeps spotless the altar which is the sacramental home of Jesus on the earth today. Who is closer to the Blessed Virgin and to her Son Jesus than the Sister who is in charge of the sanctuary?

The Sisters are the logical ones to take care of sacristy and sanctuary for the simple reason that in most cases they seem able to do the best job. Any priest who travels a great deal and says Mass in many different churches as a result of his travels will vouch for the truth of this statement. The Sisters seem to have the knack of keeping a most wonderful home for Our Lord in the parish church. Everything shines. Everything is in the proper place. Everything is just as it should be.

This is not a condemnation of lay people who are official sacristans in many of our American churches. Most of them do an excellent job. But it is difficult for them to do the kind of job that is generally done by the Sisters. Perhaps they live far away from the church. Or they have a family to care for. Or their faith is not quite as strong as that of the Sisters. A strong faith is an essential virtue for a good sacristan. The teaching Sisters seem to be made by God to take care of God and the things of God in His home here on earth.

Of course, there are many objections to the thesis that school Sisters should be sacristans. If there were no objections there

would not be so many of the sisterhoods refusing to devote themselves to sacristy and sanctuary.

OBJECTIONS

An objection is that the Sisters do not have time to work both in the church and in the school. It must be either the one or the other. It cannot be both. And since the purpose of their congregation is teaching, the vote must go in favor of the school no matter how dearly the Sisters would like to work in the church too.

There is point to this objection. Our Sisters work very hard in teaching and training the children day after day and week after week. They are tired after a hard day in the classroom. They should be entitled to a little rest in the privacy of their convent.

This would be particularly true if the Sisters did not believe in the Real Presence of Jesus Christ on the altar and if they were not consecrated body and soul to Jesus Christ as religious and His special lovers. But they do believe in the Real Presence and they are consecrated to Jesus Christ. Therefore, even though it be a bit hard they should be and they are anxious to serve Jesus Christ in the very place where He lives. There are no cases on record where the giving of this service in the sacristy and the sanctuary actually cost a Sister her health.

No pastor in his right senses should expect his Sisters sacristans to be scrub women. If a pastor does expect so gross a service, the Sisters are perfectly justified in resigning their job entirely. They are not janitors even in regard to the sanctuary. Their work is to look after the sacred vessels and vestments, to set them out for the services, to have the altar prepared for the devotions that center about it, to help in the training of the servers, to see to it that such people are on hand to do the work in sacristy and sanctuary that is not within the province of the Sisters.

Is that too hard? Is that asking too much? Will that interfere with the education of the children in the classroom? In ninety nine cases out of a hundred, no. In fact it will help in the education of the chil-

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ren. Oftentimes the boys who erve at the altar and the girls who help the Sisters to decorate ne altars and put out the vestments learn many things as a result of their association with the isters in the sanctuary and the acristy that they do not learn in chool. More than one vocation to ne priesthood and the sisterhood ame from God through the Sister who as sacristan worked with boys nd girls in the sacristy and the anctuary of the parish church.

Another objection is that the ister sacristan is oftentimes alone n the sacristy and therefore is ubject to some danger.

This objection need not be valid ither. The danger can be eliminted if always two Sisters are appointed as sacristans and if always they do *together* what their luties demand of them. And rules an be laid down to the effect that they accomplish their work at times when danger is out of the question. To cut out the use of something good because of the possibility of abuse seems unreasonable . The reasonable thing to do is to render the abuse nigh impossible. In that way the good is not destroyed.

And that's the story of Sisters and sacristies.

Will it do any good in a magazine that few Sisters ever see? Yes, if pastors who believe that the teaching Sisters' place is in the sacristy and the sanctuary as well as in the school, yet who have Sisters teaching in their schools who won't go near either the sacristy or the sanctuary, if these pastors send on this issue of the magazine to the Reverend Mothers. Who knows? It might mark the beginning of a reform.

Pastors who are realists, and with few exceptions most are, well know that the average Catholic reads very little Catholic literature. Though it sometimes be a financial burden they, nonetheless, keep their church pamphlet rack well stocked. So long as there are some who buy and read what is offered, so long there will be hope that others will follow example and enhance the spiritual and intellectual level of the parish. To these priests and to all others who in the face of difficulty and discouragement continue to promote good reading, we bow in deep respect.

What's your idea about reading and about books in general? How high is the spiritual and intellectual level of your parish?—P.M.

An Internship for Priests?

JOHN L. WHITE, S.M., B.S.L.S.

THERE are many parallels between the career of the priest and that of the physician. One remedies the ills of the soul; the other, those of the body. Both succour humanity in its miseries. Both are the recipients of the tenderest and most sacred of mankind's confidences. Both are present at man's most critical hour—that of death. The priest and the doctor belong to professions that penetrate beyond the cold and formal atmosphere surrounding official consultation. The life of each extends beyond the threshold of the office, whether in rectory or medical center, and goes right into the living room of the client's home. The priest and the doctor are like extra members of the family. The layman regards each with much respect, born of gratitude for help in distress and of high regard for competent skill. Instinctively, the layman attributes tremendous knowledge to each, conscious that priest and doctor are the finished products of a long, rigorous educative and training program. It now appears that the similarity between the two professions is to be further extended, relative to the preparation for the practice of their skills. Priests belonging to religious orders, congregations and societies of common life must now spend, after the completion of theological studies, one year at least in a supervised internship which will combine a study of new and more effective means of exercising their apostolate with periods of field work under the guidance of trained experts in ministerial activity.

Pope Pius XII, again showing his acute perception of the needs of the modern world, has enjoined upon religious clerics a special apprenticeship the object of which is to make the young priest conscious

Father White, is on the faculty of the Marist College, Washington, D. C. He translated the Apostolic Constitution "Sedes Sapientiae" and the General Statutes of the Sacred Congregation of Religious. The text, the sole official version in English, is published by the Catholic University of America.

f the mentality, trends, and as-
irations of the people he is to
erve, and to adapt the methods
f pastoral care to accommodate
ie needs of the moment. The Ap-
stolic Constitution, *Sedes Sapien-
ae*, of May 31, 1956, largely re-
amps the system of clerical edu-
ation in order to bring it into
onformity with progress and
eeds of the present. At all stages
f education for the priesthood,
ven from high school years, one
f the chief foci of the seminaries
; to be an up-to-date preparation
or the active apostolate. As His
Holiness states:

> "However, in fidelity to Our High Office, We must draw attention to the fact, that over and above sanctity and proper science, the priest needs a detailed and absolutely complete pastoral preparation for the dutiful performance of his apostolic ministry. This preparation must beget and nourish real skill and dexterity in properly carrying out the manifold duties of the Christian apostolate... This pastoral preparation of the students should get under way when the course of studies is begun, be carried out gradually as the student advances in age, and be completed after the theology course by a *special apprenticeship.*"

PASTORAL APPRENTICESHIP

The historical and doctrinal principles laid down by His Holiness are broken down into concrete and practical application by the *General Statutes*, published by the Sacred Congregation of Religious July 7, 1956. The *Statutes* were approved and promulgated by the Apostolic Constitution, and form, therefore, a generic unity with it. In this new programming with its reformations and innovations, that which took many by surprise and which placed in bold relief the Holy Father's progressive thought was the obligatory introduction of the pastoral apprenticeship at least for one year. Of course, the obligation to fulfill it rests upon religious clerics alone, but it is inescapable that it will have an influence on the training of diocesan clergy.

The vital importance of an internship for young priests was underscored by the Holy Father in the Motu Proprio *Quandoquidem*, issued April 11, 1949 when he erected the Institute of St. Eugene for the ministerial apprenticeship of the young priests of the diocese of Rome. Then, the Holy Father openly declared, "It is necessary, therefore, that newly ordained youths be exercised in those timely studies and matters needful for them if they are to handle the new forms of the apostolate introduced by our age in a fitting, proper, and zealous way." He returned to the same idea with insistence in his Apostolic Exhortation on priestly life and preparation, *Menti Nostrae*, September 23, 1950:

"We approve, therefore, the gathering of young priests when possible for some years in special institutions where, under the guidance of experienced directors, they are able to increase their piety and perfect themselves in sacred science and be orientated toward that type of ministry best adapted to their temperaments and capacities. For this reason We would like to see institutions of this sort established in every diocese or, according to circumstances for a group of dioceses together."

Now, in the deeply significant *Sedes Sapientiae,* His Holiness imposes the internship on all religious clerics:

"If it is customary for men to preface the practice of any profession with a preparation that is theoretical, technical, or practical, and to strengthen this careful preparation by a long apprenticeship, who will deny that a similar preparation, indeed, a more exacting and more perfect one, should precede that profession which is rightly known as the profession of all professions? In order that this theoretical training and formation in the apostolic ministry may be consolidated by actual experience, it should be accompanied by what are called practical experiences wisely progressive and prudently controlled. We wish that after ordination to the Priesthood, these practical exercises be carried on without any interruption of Sacred Studies, that they be completed and consolidated by a special apprenticeship under the direction of men of great experience who will teach by instruction, advice and example."

WHAT IS TO BE THE CONTENT OF THE INTERNSHIP?

The core of the *practicum,* as we might call it, is pastoral theology, but a pastoral theology that lives in the present and looks to the future. The *General Statutes* state explicitly: "During this period, while they (the young priests) practice more carefully the priestly virtues and exercise some priestly ministry, they will strive, under capable teachers, to extend and to complete their theoretical and practical knowledge of pastoral theology..." (Art. 48, 1). But this is not to be the only subject. As the Holy Father says in the Apostolic Constitution:

Furthermore, another aim must be striven for in this pastoral training, namely, that the students, with due regard to their grade and progress, be instructed in all those disciplines which may prove useful for the complete formation of the "good soldier of Jesus Christ," and his equipment with the proper apostolic arms.

His Holiness then goes on to enumerate these disciplines: psychology, pedagogy, education, catechetics, social science, and similar subjects. He emphasizes that "the

tudents' knowledge should be in eeping with the modern progress ıade in these fields and render the tudents fit and ready for the nuıerous needs of the apostolate in ur day."

An excellent blueprint of the rientation which the Holy See esires is found in the program of ıe Pontifical Pastoral Institute at ome initiated November 8 of this ear. The staff includes a number f the experts who were instruıental in drawing up the *General tatutes.* Classes are held in the ıorning to leave the afternoons ree for the practical exercises of he internship. The core curriculum is pastoral theology in all its spects — fundamental, didactic, acramental, and hodegetic—each ivision being a separate course. Amongst the subsidiary sciences he following are obligatory: pasoral pedagogy, methods in catehetics, pastoral psychology, pasoral medicine and psychiatry, reliious sociology, a survey course in conomics and social science, ecclesiastical and religious administration, modern propaganda methods and their function in the apostolate. Other courses, shorter in extent, cluster around the problems of life and culture in our modern milieu. These subjects are: the problems of modern apologetics, the problems of modern philosophy, religion in the literary works of our age, science and faith in today's world, the politico-social problems of our time, ecumenicism, modern problems in preaching and the apostolate, the apostolate in history an in our own day. Some of the areas in which opportunity for practical work is provided are: psychological-moral counselling, sacred eloquence, ministerial work in a modern parish, religious statistical practice, and the actual use of modern propaganda methods in ministerial activity.

Another step has been taken to give the priest a training commensurate with the high responsibilities of his office in today's world. The doctor of souls is to be no less prepared for the practical problems of his profession than his medical counterpart.

A missionary once gave a talk on the missions to a group of students in Belgium. Afterwards, the hat was passed to help the missioner. In the hat, wedged among coins of various sizes, the missionary found a piece of paper, carefully folded. He opened it. On it were written four words in Flemish and the student's initials: Ik geef mij zelf., J. R. (I give myself, J. R.)—ANON

The Priest and Alcoholics

URBAN WAGNER, O.F.M.CONV. J.C.D

IT WAS early in the morning, about two o'clock. The young assistant at St. Anthony's was just retiring after returning from an emergency sick call. He hadn't been ordained long enough to have assisted many dying people and his nerves were still on edge from the emotional impact of his experiences. At the moment of apparent death the relatives of the dying woman had gone to pieces and the priest had had to use all his persuasive powers as well as the authority of his office to get the hysterical girls to leave the room.

He was just beginning to relax when the jingle of the doorbell caused him to bolt upright in bed. While his fuzzy mind was adjusting itself to the new situation, the bell rang again.

With a sigh, the priest plodded over to the window, opened it and called out sleepily: "Who's there?"

A muffled voice came from the shadows, "I want to see you, Father."

"Can't it wait until morning?" the priest asked.

"I want to see you now," came the answer.

"Who are you, please? Step out into the light so I can see you."

"I want to see you now, Father," was the only response, but the man remained hidden in the shadows.

"Either come out where I can see you, or else go away until tomorrow," was the priest's ultimatum. When the man didn't move the priest hesitated for awhile, then slammed the window shut and went back to bed.

For about ten minutes nothing happened and he was almost asleep when the doorbell sounded again. This time he was angry and he bounded over to the window to give whoever was there a piece of his mind. But he was too late. A cruising squad car had come upon the scene and the steady glare of

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Father Wagner, previously introduced to our readers, is teaching Canon Law and related subjects at Assumption Seminary in Chaska, Minn.

spot light outlined the shrinking figure of a man huddled in the doorway of the rectory. As the priest watched, the patrolmen pulled the man to his feet and started to propel him toward the car.

"Is he all right, officer?" Father called out anxiously.

"Oh, sure, Father," came the quick response. "This is Joe. Everyone around town knows him. If you don't want to prefer charges, we'll let him sleep it off down at the jail and turn him loose tomorrow."

"Yes, let him go tomorrow," came the answer and with that, the window was closed gently this time, and the assistant crawled back into bed. He recalled with a smile the casual remark a cousin had recently made: "You priests have such quiet, uneventful lives."

Thank goodness, such early morning visits, even by inebriant parishioners don't happen very often. There are few rectories, however, which don't have at least one or two similar callers every week. The rate of consumption of alcohol in this country is staggering to the imagination and every priest knows the tragic consequences of such overindulgence.

FRIGHTENING STATISTICS

It is estimated that two out of every three adult Americans drink. That in itself, wouldn't be so bad if Americans all knew how to drink and when to stop. But it is believed, on reliable evidence, that almost one out of every three drinkers has reached the first degree of alcoholism. That is, they don't drink merely for reasons of sociability but they drink rather, to dispel an insecure feeling or combat nervousness or to overcome depression.

This is the group that needs help especially. Their members can be divided into two great broad categories—those who come and ask for help and those who don't.

One case in particular comes to mind of an alcoholic who came to the rectory for help. He was drunk at the time and unsteady on his feet. He didn't want money he said. Rather he wanted to join the church and right now. Perhaps it was unfair, but the impulse to find out just what he thought was necessary to become a convert was too strong for the one who answered the door. The answer came without hesitation: "I'll come in," he said, "and we'll both kneel down. I'll pray over you. Then, you'll pray over me."

When told that it would take much longer than that, he was still interested and wanted to start instructions right away. Finally, he was convinced that it would be better for him to have a bite to eat first and to come back later. As he went away, the priest thought that was the last he would see of him.

But the man did come back. He

took a full course of instructions and was received into the church. And months later he was still receiving Holy Communion at least once a week.

The priest, of course, can't expect always to have such success. Sometimes the wrong technique is used. Who hasn't heard of the priest who complains about the alcoholic who regularly takes the pledge for life every four weeks? Yet, usually all that the priest did for the poor unfortunate was to administer the pledge. It seems that often no attempt is made to find out what the basic underlying trouble is which caused him to drink to excess.

THOSE WHO COME FOR HELP AND THOSE WHO REFUSE IT

Perhaps most of those who voluntarily approach the priest will not admit that they are alcoholics. Such an alcoholic called at the rectory very early one Sunday morning. Having been aroused from sleep by the ringing of the phone, Father picked up the receiver to hear a man's voice ask for an immediate interview. Even though it was long past midnight the priest thought that the special circumstances the man described, warranted it and soon he met his caller at the front door.

After the urgent spiritual matter was taken care of, the priest asked why he had not come to the rectory sooner. It was the usual story. The man had met some business acquaintances and had firmly intended to have only a couple quick ones before going home. But, before he knew it, the evening was gone and he wanted to go to Communion with his wife the next day, because it was their wedding anniversary.

It was pointed out to him that this was the fourth step to alcoholism, as outlined by the experts in the field, the A. A. group. This is the stage wherein a person drinks more than he planned, who cannot control the amount he will drink on this occasion, even though he can still control whether he will drink tomorrow or the day after. And instead of sipping drinks, he gulps them.

The idea that *he* was an alcoholic just couldn't be true. He said he could control his drinking, even though *de facto* he didn't. He did not have to worry about his job, nor his family, even though his boss was watching him closely to see if his work was suffering because of his drinking. And his wife had that resigned look that is the badge of the wife of an alcoholic.

All these things were admitted yet he claimed he was not an alcoholic and that he didn't need to take the pledge. He knew that if he took it he would be conscience bound to keep it. And the truth of the matter was this, as he admitted: he didn't want to stop drinking no matter what the consequences were.

This is the big difficulty that all workers in this field face when they are forced to initiate the interview and approach the alcoholic at his home or place of business.

Oftimes the call for help comes from one who is interested in the welfare of the alcoholic. The father or mother of a child who is gradually turning into a drunken sot comes and asks you to talk to him, to try to persuade him to give up drinking. Or a wife or husband who has just about reached the end of their rope comes and, hoping against hope, asks for a word of encouragement.

The cause of all this misery and heartache and pain is he who nonchalantly brings disgrace to his family and who makes his own family ashamed of him. The alcoholic, who is the cause of innumerable quarrels in the home and who surely will send himself to an early grave, usually acts in a way that follows one all too-familiar pattern.

THE HABITUAL DRUNK

He usually manages to get drunk with clock-like regularity. Often he does this by solitary drinking, drowning his sorrows alone. Or, if he likes company, whenever he goes out, he wants to be with a group that likes to drink a lot. And very likely at one time or another, after drinking the usual amount, he lights go out. Not in the sense of passing out from over drinking, but this is a kind of loss of memory.

The heavy drinker now begins to take his drinks hastily. He wants the "kick." He wants to forget. Before going out on a party, he may sneak one or two, just as a starter.

These people often are under considerable emotional or physical stress. Alcohol gives them relief inasmuch as the alcohol releases sugar into the bloodstream, and so relieves the sensation of anxiety. But when the person is emotionally dependent on the reaction as a means of going forward, you have the beginning at least, of alcoholism.

In late stages, the alcoholic becomes troubled with weird imaginations, not d. t.'s but the notion that the world is against him. No one understands him. He begins to feel sorry for himself. At best, this stage of alcoholism will make his home life very unpleasant, if not well-nigh intolerable.

There is no doubt that one who drinks to relieve some emotional or environmental stress needs help. It is also almost a universally accepted fact that a man cannot be helped unless he wants to be helped. Or, as step one of The Alcohol Anonymous Plan phrases it, "We admitted we were powerless over alcohol... that our lives have become unmanageable."

How can one bring the heavy drinker to this viewpoint? Certainly not by nagging. Not by giving advice. Not by entreaties. Not by preaching to him. Not by shaming

him. All of these things will increase the tension and stress under which he is laboring and just give him another excuse (as if it were needed!) to drink. It will do no good to coddle him either. That will make him think you are willing to overlook his drinking.

THE RIGHT APPROACH

It has to be a reasonable approach. You can't talk down to him or belittle him and expect to get results. You must try to look upon him as one who is emotionally and physically sick.

This is the place where the alcoholic's friends and relatives may do great harm. It often happens that when a heavy drinker has come to the point where he is ready to stop drinking that his relatives and friends will literally insist that he take a drink. As they will tell the man that he is letting his wife drag him around by the nose. Intent on gaining their own way they ignore the agonized look of the wife. No holds are barred to get him to drink. Often they hound him until he does give into his weakness. Then behind his back they'll laugh as if they have done something smart. It would be well if more sermons were preached about the harm that is done by such importunity, and it would be well to stress the grave sinfulness of such an act because it can be scandal in the strict sense of leading another into sin.

If the heavy drinker does eventually admit that he does need help, then the cause of his trouble must be found, that is, the thing or things that causes his tenseness or stress. If it is something physical it is proper to refer him to a doctor, who is the only one qualified to diagnose physical symptoms and to prescribe suitable remedies. It would be most imprudent for the priest to attempt to prescribe for physical ills.

If the alcoholic, however, is suffering from mental tension then the priest often can be of some use. The heavy drinker needs someone who will listen to him with sympathy and understanding, someone who is trained to meet human emergencies as they arise. A doctor or a lawyer might serve in this capacity, but all of the priest's training should prepare him for the role of patient listener.

A priest would certainly be neglectful of his duty if he should turn away the drinker who came to him for help. Such an act would be a betrayal of the trust and confidence of the people. Certainly it isn't easy to listen kindly to one who has wrecked his own life and perhaps brought grief or disgrace to his family. But if he certainly *wants* to change, the priest must help him, under pain of being guilty of dereliction of duty.

The mental stress causing the difficulty will be overcome only when the cause of the tension is discovered and exposed. Often the

cause lies in the person's own imagination. Or it may be based on a guilt complex. Or it may be remorse of conscience because of a crime committed. Whatever it is, as long as it has a foundation in fact the priest can help.

FIRST AIDS

He, of course, should be aware that the alcoholic can obtain instant relief by receiving injections of A C E (adrenocortical extract). A C E will remove the craving for alcohol immediately and entirely. It is, however, not to be used except under the advice and care of a competent physician, because of possible ill effects.i Nor is it a permanent cure, no more than insulin is a cure for diabetes. It is, for all that, a tremendous help for the alcoholic who wishes to be rid of his curse.

After he has stopped drinking, the problem facing the alcoholic is how to stay away from alcohol. If he is an alcoholic then he is a sick man and he can consider himself such for the rest of his life. He will do well, therefore, to associate himself with the A. A.'s where he will mix with others who have the same problem and who are meeting it in the way he must meet it—by giving up drinking entirely.

The priest would do well to acquaint himself with the program of the A. A.'s It would do no harm for him to attend one of their meetings. He would find that he would be made more than welcome. And he would there meet men and women who will do everything in their power to help any individual that the priest might recommend to them. If attendance at a meeting is not feasible for some reason or other, the priest can, at least, familiarize himself with current A. A. literature and have the telephone number handy on his desk in case he needs to contact them for information.

SPIRITUAL HELP

Up to this point very little has been said about the help that comes to the individual from God's grace. There certainly isn't any desire to minimize the importance of God's assistance. Even the A. A.'s recognize the need for outside help. Step Two of their program states, (We) "come to believe that a Power Greater than ourselves could restore us to sanity." Step Three, (We) "make a decision to turn our will and our lives over to the care of God, AS WE UNDERSTOOD HIM."

Without the inspiration of God, the alcoholic won't want to reform. But corresponding with that grace the greatest drunkard can rise to the heights of sanctity, as did Matt Talbot.

When it is question of helping those who won't admit that they need help the *only* answer is prayer and sacrifice. Many times the

prayers are answered only after ten, fifteen, twenty, or more years of praying. Often the answer does not come until the innocent mother or wife or sister has died of a broken heart. It seems that grief and remorse will often give an alcoholic courage to begin the battle of redemption. This is no help to the family that suffers the disgrace and shame of having a drunkard for a husband or father or if the drinker is the mother, then the pain is all the worse.

The priest, then, as God's minister, must try to comfort the sorrowing spouse and encourage him or her to bear the burden of anxiety for the sake of the family. In an extreme case, especially in danger of spiritual or physical harm, the Church will allow a separation.

That is an extreme remedy and it seldom effects a cure. Even when there is little affection left and little hope that a recovery will ever take place, solace will be found in prayer. Without recourse, trust in God, very few families could co-exist with the evil of drunkenness. With prayer and frequent use of the Sacraments comes resignation to God's will and a strengthening of their Faith in God as well as Hope that theirs will be a better life in the hereafter.

The priest who will try to study the man and the problem will thus be able to offer hope to the alcoholic and understanding and loving sympathy to the family of the alcoholic. The alcoholic is not an easy person to help. Often he may resent your efforts in his behalf. But if you persevere and can bring him to renounce forever the intemperate use of alcohol you may raise up another useful citizen for society. And you may even bring someone to enter upon the perfect life as did the reformed drunk, Matt Talbot.

This story is told of Saint Pius X. One day he was having a friendly chat with some of his Cardinals. He asked them, "What is the thing most necessary at the present time to save society?"

"Build Catholic schools," said one.

"No."

"Multiply churches," said another.

"No," again.

"Increase the recruiting of the clergy," said a third.

"No, no," replied the Pope. "What is most necessary at the present time, is to have in each parish a group of laymen, at the same time virtuous, enlightened, determined, and really apostolic."—THE PRIEST

A Pastoral Directive on the Mass

Theodore J. Vittoria, S.S.P.

AS a recent development of our times precise written instructions of a general nature are being issued by a united episcopate. All the great questions concerning religion and worship are thus regulated by means of directives bearing on the problems of the future and on the development of a living institution. There have been published, for instance, a directive for the pastoral use of the Sacraments, a directive on the social question, and recently a directive (by the French hierarchy) for the pastoral ministry through the Mass. This secures not only the coordination that results from a unified command, but also an efficient command that derives its authority precisely from this unity.

The directive for the pastoral use of the Mass is a masterpiece of clarity. It focuses attention upon a spiritual conquest, and puts an end to all the whims and fancies that by overemphasizing details and implications might have endangered the spiritual conquest itself. It truly represents a landmark in the history of the liturgy.

* * *

It is true that the Mass has never ceased to be for Catholics the center of their religion. This has been so to the degree that, in many cases, religion reduced itself to mere attendance at Sunday Mass. As a result of routine and due to the tendency to be oblivious of the value of one's heritage, too many had come to consider the Mass as a mere ceremony at which they had to be present—since they were a part of the society that organized it. The hierarchical document forcibly recalls in the first place the traditional dogma on the subject, namely, that the Mass is a true sacrifice of the cross in which the God-Man offers Himself to God on behalf of man. As a true sacrifice, then, the Mass is the essen-

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Father Vittoria, our "News and Views" Rome correspondent, is completing his doctorate in Canon Law at the Gregorian University.

tial act of religion which consists in the absolute submission of the creature to the Creator. This sacrifice is offered and performed by the priest who has received the official mission to do so in the name of all mankind. But at the same time it is offered along with him in a certain sense, by the whole congregation that surrounds him and constitutes with him the sacrificing community. This sacrifice, a solemn act embedded in the supernatural world is, on the human level, also a social act which signifies and brings about the union of all Christians in charity; especially the union of the Christians present that make up the parish community.

No solemnity would be too great for an act of such importance—an act which concerns heaven and earth. No amount of pains to relate it to its sacred origin and to surround it with all possible pomp and circumstance that signify and produce the unity of Christians that offer the sacrifice, would be too extravagant.

The need for such pains felt by the faithful who were discovering it for themselves through liturgical labors of a half a century has evoked a renewal of practices of devotion and liturgical experiments of various kinds.

* * *

In order to keep within the spirit of the *Institution*, there has been a study of the origin of the Mass from the first beginning of the Church. Historians and archeologists—of whom there are a great number in religions circles—have put their hand to the task. They have not been satisfied with rediscovering the past as an object of mere acquaintance and admiration; they have applied their zeal in a liturgical direction in order to reproduce the past in the present. The sacerdotal vestments, the chalices, and various articles of worship have assumed their ancient form. Confirmed liturgists have given these exterior details an importance and significance in keeping with their sources, and have found in a number of slow changes the means of satisfying the demands of good taste. In this way in a number of places archeology has changed the face of the liturgy of the Mass beyond expectation. The people have unconsciously acquiesced to any change so long as it did not affect the fundamentals, and have left it to the experts to settle matters that pertain to the domain of art rather than that of devotion.

In keeping with history and archeology and stressing the bearing of these on the present, the priest with the support of the lay people has increased the external liturgical splendor. There was, of course, a great deal of inspiration for this in the text of the prayers and the rubrics, the dramatic suggestiveness of which was certainly impressive. The number of altar

boys, the variety of movement and dress, the close cooperation of music and song—have all contributed to make up a para-liturgy, the splendor of which has gone on increasing and sometimes even obscuring the professional Liturgy itself. In some cases even the professional stage setters were struck by the success of these ventures.

But above all, it is on the subject of associating the congregation with the celebrant that the ingenuity of the liturgists has worked wonders. The dialogue between the people and the priest already provided for in the rite has been stressed and enlarged. Liturgical texts (translated into the vernacular) have been read aloud during the course of the celebration and the people encouraged to repeat them simultaneously with the priest. It could be said that the ideal seemed to be to unite the sacrificing community within one voice for one sacrifice.

In order to keep up the spirit of unity and to quicken the understanding of the Mass, it is in a sense duplicated by a continuous preaching which is not merely the traditional explanation of the Epistle and Gospel, but an explanation that comes in at every moment to point out and explain the various events of the liturgy. The preacher thus comes to occupy in the eyes of the people a place as great, if not greater, than the celebrant himself.

Lastly, the role of Holy Communion in the Mass having been better understood and the discipline of the fast being more adapted to the conditions of modern life, the number of Communions at High Masses and Evening Masses has increased, thus imparting to the celebration its integrating character of sacrifice.

* * *

In its Pastoral Directive the French hierarchy expresses its joy over the recapture of the Mass-sense and these liturgical ventures. The Mass is no longer a historical representation of the past events. It is a positive act of the present moment. We are no longer present at the Mass as spectators, but as participants of the offering of the priest. It is not merely that we take the place of a unit in a crowd; the unity of all in a community act is now clearly affirmed.

After thus having gathered together the fruits of a long work of good will, the Bishops go on to condemn the abuses and to mark the limits of innovation with a clearness that leaves no place for any further discussion.—(1) Fancy had to a certain extent interfered with the rule; the rule has now been re-established in all its clearness. (2) It is recalled that the priest alone properly speaking fulfils the sacerdotal function; in which the faithful play no more than a secondary and subordinate role. (Therefore the priest alone pronounces the words of the "Sec-

ret"; everything in the congregation is so arranged that all eyes should converge on him and the altar where he officiates). (3) The developments of the para-liturgy are brought back within the framework of the liturgy, which should be reinforced by means of the former. (4) The necessary comments should be few, and over-loquacious commentators should be brought to a sense of moderation. (Here is a clear assertion that the faithful have a right to a time of silence for personal prayer.)

The episcopal document admirably respects both the claims of tradition and those of innovation. The sacred character of the official rite and the personal dignity of the believer are both uniformly thrown into relief.

MAN OF GOD AND MAN OF THE CHURCH

While a "man of God," the priest is characteristically also a "man of the Church." And you know, beloved sons, how important it is in these times of ours to emphasize the unchangeable principle that a priest's own personal holiness of life and the effectiveness of his apostolic work are built upon and preserved by his exact and unfailing obedience to the sacred hierarchy. Both by their teaching and their own example priests will be keen on cooperating with their bishops. For to him they promised obedience, and next to the supreme authority of the Vicar of Christ, the bishop is truly the teacher and the shepherd of his flock. Fully appreciative of the doctrine of which the Church is the guardian, let them strive by a serious study of theology to grasp it firmly. Then let them accurately pass it on by their catechetical instructions and by their preaching. They are the servants of divine truth: let them propound it forcefully but not arrogantly: defend it with vigour but also with charity.

In the present critical times there are certain factors of great importance to the Church's forward movement:—The unity that binds the priests together: their docile attitude towards the hierarchy: their faithfulness to the teaching and instructions of the Holy See. Accordingly We could not insist too strongly on the virtues that go to build up this massive evidence of unity and charity. In his diocese the bishop is responsible for the apostolate and also for the doctrine taught. Consequently all activities must centre round him. Unless the individual ministry of a priest is thus firmly and deeply incorporated into the body of the Church's work in a particular locality or in a particular sphere of activity, there is at once the danger of its losing all its supernatural fruitfulness. Like a stream severed from its source, it soon dries up.

From a letter of Pope Pius XII, on the occasion of the Tercentenary of the death of Fr. Jean-Jacques Olier.

quid in casu?

William F. Allen, J.C.D.

The Ordinary may give permission to anticipate the Easter Vigil at an hour earlier than around midnight. He must have grave and public causes for such an action. What would be some of them? Could I have all the ceremonies except the Mass on the Vigil and then the Mass the next day on Easter Sunday itself?

Of all the Holy Week days, the Easter Vigil seems the least popular and the least followed at attendance. The meaning and symbolism of the ceremonies are not clear to the people. Perhaps it is our fault. I believe that a priest-commentator, if available, should *paraphrase* the readings of the Missal for the congregation as the celebrant carries on. I underline paraphrase—not just read.

First of all, remember that the Holy See in the latest decree on the Easter Vigil (A.A.S. 1956, p. 53) tells us that the Easter Vigil may be celebrated in churches which did not have the Holy Thursday and the Good Friday services; and it may be omitted where the latter were celebrated. Furthermore, the Holy Thursday and Easter Vigil services with Mass may be binated but not in the same parish church and the specified hours of the *Instruction* are to be adhered to.

It is true that the Holy See wishes the Easter Vigil Mass to begin around midnight. If the Ordinary thinks that this hour cannot be followed, then for serious and grave reasons, he may permit its anticipation but not earlier than eight o'clock in the evening.

Grave reasons mean SERIOUS ones—and serious ones are such as prudent men so judge and deduce from objective facts. One's own convenience, or personal whims, or pastoral savoir faire, or pastoral zeal (v.g. to get more Confessions and Communions—this was not allowed expressly by Rome as a reason) would not be serious reasons since they might lack objectivity and might be open to question as to a solution. *Public* would entail difficulty for a good many, for a congregation, for a people in general; *serious* could embrace the lack of transportation at the hour of midnight, dangers of the road, dangers of the night in isolated places, too great distances, etc., or a general disregard for the Vigil services because of the hour, unfavorable local circumstances, etc.

Could a priest have all the ceremonies of the Easter Vigil and not the Mass? It would seem not. After all, the Easter Vigil points to the Risen Christ, the Light of the World, and Christ is all that in the Mass alone—it is in the Mass that Christ arises and that salvation is put at our command. It would seem incongruous to omit it; to interrupt the ceremony by omitting it.

We might add that if the Mass begins around midnight and the greater part of it takes place after midnight—from the Consecration I suppose—then the faithful have fulfilled their Sunday obligation. If they communicate at the Easter Vigil they cannot communicate later in the day. The priest who celebrates the Vigil may break his fast and still binate or trinate as the case may be later on. The bishop is not held to pontificate later in the day if he celebrates the Vigil. Some priests fail to understand the above points.

In closing, we mention that as far as we know, the Easter Vigil is still in the permissive class. If the inquirer feels strongly against the Vigil at the hour specified, would it not be possible to carry out Holy Saturday according to the traditional manner even though Holy Thursday and Good Friday might be had in the manner of the restored liturgy of Holy Week?

Should a fetus prior to 16 weeks of age be buried in the event of a miscarriage or is it permissible to burn it?

The Ethical and Religious Directives for Catholic Hospitals tells us that the normal manner of disposing of a dead fetus, regardless of the degree of maturity, is suitable burial. It may be burned only when there is a serious reason for so doing.

We must recall that a fetus is an integral part of a human being, and because of this, the Church considers its burial a serious and sacred act. For the immortal soul there is a Christian regard from the first moment of its existence. The question of the administration of Baptism is of prime importance.

Another aspect of the question is the obligation of burying the major amputated parts of the human body.

Is it permitted to have the tabernacle suspended in air, or slightly removed from the altar? If we obtain permission from the Bishop to build our altar so that Mass will be said facing the people, the tabernacle will prove a hindrance if given its traditional form and place. In some European churches, the tabernacle has the form of a dove suspended over the altar; I have seen a tabernacle lower than the table of the main altar. Is this permissible?

At the Congress on Pastoral Liturgy in Assisi, Pope Pius XII touched upon some pertinent modern queries. Yours is to be found amongst them. In refuting an opinion that the tabernacle should be distinct from the altar and removable therefrom, the Pope states the basis for the distinction between

the offering of the Victim at Mass and the cult of adoration of Christ in the Eucharist at all times. The tabernacle does contain a Sacramentum permanens, but the tabernacle is not an altare permanens since Christ offers Himself as Victim only at the Mass. The altar and the tabernacle therefore have a distinct function and dignity. But the two are intimately connected since it is the same one Lord God that is immolated on the altar and honored in the tabernacle; there is equal dignity and esteem in both functions since it is the Person of Christ which is the center of cult on the altar and in the tabernacle. The tabernacle must not be separated from the altar—both must remain united by reason of their origin and nature. Even when Mass is celebrated facing the people, the tabernacle must remain upon the altar. (*Acta AS* 48, pp. 715-725).

I am still not sure of the number of commemorations to be made at Mass under the simplified rubrics.

From private interpretations of the S. C. of Rites it is evident that *three* is the limit, even if some of the commemorations must be omitted to remain within that number. Before, a priest was free to go as high as seven; now *three* is the limit.

If any are to be omitted, then, certain ones are to be given precedence and are never to be omitted: all Sundays, first class feasts, feria in Advent and Lent, Ember days in September, and the greater litanies. After these prayers which are never omitted, preference is to be given to prayers prescribed for special occasions such as the anniversary of the reigning pontiff, or that of the bishop; after the latter, then the commemorations for that day. In any case, none over the number three.

On Sundays only one commemoration is permitted. None is permitted on Sundays and Feasts of the 1st class, privileged feriae and vigils.

If two orations are under one conclusion, they are counted as one.

In sung Masses all commemorations are forbidden except those privileged by the Sacred Congregation as never to be omitted for any reason; also prayers on the occasion of the anniversary of the Pope or bishop, and prayers required on the occasion of the public exposition of the Blessed Sacrament.

In the case of an oratio pro re gravi, the number three is not to be exceeded even in this case. One of the prescribed orations will be dropped to make room for the imperata re gravi if adding it, more than three would result.

What are the dogmatic principles on which is based the devotion to the Sacred Heart?

Our present Pontiff wrote a very extensive encyclical on devotion to the Sacred Heart, 'Haurietis Aquas'. In it, he very succinctly gives the dogmatic foundation of the devotion. First, we must have devotion to the Sacred Heart because of the Hypostatic Union,

since the physical Heart of Jesus is the Heart of a Divine Person and to worship this Heart is to worship the Person of the Son of God. Then, the Heart of Jesus, more than any other member or organ of His Body is the symbol of His Love. When we adore the Sacred Heart, we adore in it, and through it the uncreated love of the Divine Word and its human love and other emotions and perfections, for both loves moved Him to sacrifice Himself for us (cf. *Haurietis Aquas*, May 31, 1956).

What reply can we give to the objection: censorship in the Catholic Church is unrealistic; anything that depicts life such as it really is, very often becomes the object of the Church's veto; it is extremely difficult for a Catholic to write well since so many topics are forbidden him; Catholic productions are apt to be insipid because of such a small range of approved topics.

The query does highlight an objection often heard against the Catholic Church and its censorship in the realm of art. It is claimed that we stifle initiative and talent because we warp their wings. Of most recent attack is that on the NODL list. Is this objection valid? Last year Our Holy Father gave an address to representatives of the movie industry. This is a remarkable survey of the difficulties encountered in this field of activity, when a question of morals arises. The question: For the basis of a story or a film, may one go to the realm of evil? The answer is many-sided: if one takes the topic of evil to be presented as evil for evil's sake—NO! likewise no, if evil is approved; or if evil is depicted in stimulating, insidious and corrupting ways; lastly it is forbidden if the movie or story is presented to an audience incapable of controlling its effects or resisting its appeal.

When may an affirmative answer be given? When the book or film does not offend against the above-cited norms; when the struggle with evil and its temporary victory serves, in relation to the whole, to a deeper understanding of life and its proper ordering, of self-control, of enlightenment and of strengthening of judgment and action—then says the Holy Father, "such matter may be chosen and inserted as part of the whole action of the film." The same must be affirmed of the novel, drama, tragedy, theatre, TV, etc.

In concluding the Holy Father writes that an ideal film can also represent evil, sin, corruption; but let it do so in serious intent, and represent it in a becoming manner so that its vision may deepen knowledge of life and of man, and improve and elevate the soul. It must not glorify evil but show its condemnation throughout the entire film and not merely at the end.

Such are the conditions upon which a writer may enter the realm of life in its more crude circumstances. Any person with the least bit of understanding of the soul and of God would have to admire the principles so openly and sincerely set forth by the Holy Fa-

her who shows a remarkable grasp of life as the world knows it; and who is so willing to adapt our supernatural views to things of the modern day insofar as this is compatible with the love of God.

If two unbaptized people marry are they, by the fact of that marriage, susceptible to incurring the impediment of affinity in one another's family should either become a Catholic and wish to marry an in-law?

This has been a moot question since Can. 97 tells us that affinity arises from a valid marriage sive rato, sive rato et consummato, between two baptized. The canon does seem to exclude the impediment of affinity arising from any other kind of a marriage. The Holy Office a year ago declared the contrary namely, that affinity contracted in infidelity becomes a matrimonial impediment for marriages entered after Baptism even on the part of one contractant alone. From this we conclude that the basis for affinity is simply a valid marriage; that any valid marriage will produce the possibility of the impediment.

Must the adoration of the Blessed Sacrament cease at midnight on Holy Thursday according to the new rubrics?

According to the rubrics it would seem so. But the *Instruction* reminds us that even though midnight marks the beginning of the day for the commemoration of the Passion of Our Blessed Lord, it is permitted to continue the adoration of the Blessed Sacrament until the liturgical services of Good Friday begin. It is also stated that this is a temporary measure. The Prefect of the Sacred Congregation of Rites was asked if the adoration and illumination of the Sepulchre could be discontinued on Good Friday and the reply was in the affirmative. Therefore it would seem that local custom and authority will decide whether adoration of the Blessed Sacrament should cease Thursday at midnight or continue until services on Good Friday.

Are vocal prayers necessary for the gaining of the Indulgences attached to the Way of the Cross?

In private devotions no vocal prayers are necessary. It is only required that the person meditate on the Passion of Our Lord; besides this meditation, the person must visit each station and move from one to the other. It is of interest to note that this visit to each must be made even when the Blessed Sacrament is exposed. *For the public carrying* out of the devotion of the Stations, vocal prayers are prescribed but no certain ones are specified. Tradition has it that a Pater, Ave, and Gloria should be recited and due to an Instruction in 1731 on the subject, in many places the act of contrition and a verse of the Stabat Mater are added. However, all decisions and interpretations since that decree make it abundantly clear that no *particular* prayers are prescribed even for the *public* devotion of the

Way of the Cross. Our traditional six Paters and Aves after the Stations were commended many, many years ago but even at that time, it was explicitly stated that these were by no means required for the gaining of the Indulgences. The same must be said for any prayers said after the Way of the Cross is finished for the intentions of Our Holy Father: these have no relationship whatsoever with the devotion.

When the Way of the Cross is done in public by the whole congregation, it suffices that the Faithful remain in their places, kneeling and standing, while a priest makes the rounds of the stations. It must be a priest that conducts this service. If a community makes the Way of the Cross in public, the same rule except that a member of the community may make the rounds and he may be a lay man or woman. In a retreat house are the retreatants considered as a community? We think so, since for the time of the retreat, the participants live, pray, act in common and they may benefit by the above exception.

Would it be permissible to take a stipend for the Easter Vigil Mass and again another stipend on Easter Sunday morn?

Really, the Easter vigil Mass is considered as part of the liturgical function of Saturday even though the Mass finishes after midnight and is thus part of Easter Morn. Father Connell would permit the double stipend on Easter by reason of a fiction juris—that the service of Saturday and the Mass on Easter are distinct functions and days. Many priests brought that difficulty about the fulfillment of the dominical precept; but it is certain that a person who attends the Easter Vigil service fulfills the Sunday observance.

Shall Limbo exist after the world comes to an end?

Tradition denies an end to Limbo for the children who died without baptism and for others in the same mental category as children. The Council of Florence and Innocent III never placed the above souls in a temporary state of deprivation even though a rare theologian here and there might affirm the possibility of an end to such deprivation for an individual soul through vicarious satisfaction and merits of the faithful offered in its behalf.

Will Purgatory end?

The Church has no dogmatic definition on this point but the common teaching and constant Tradition affirm the end of Purgatory at the consummation of the world. St. Thomas holds that for those still living at the moment of the end of time, God will provide a special and speedy means of purification in lieu of Purgatory. (cf. St. Thomas, IV Sent. dist. 47, q. 2, a. 3).

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

ENCOURAGE THE YOUNG

Many young people erroneously ick up the impression that life is npossible. They have never arned to distinguish sensibly beveen temptation and sin. They onclude that they are bad, hopessly bad, and little can be done bout it.

Teen-agers in that state of mind o not realize that they are in no orse circumstances spiritually an some of the canonized saints ere. Few know that by prayer nd the Sacraments they could ise themselves to spiritual eights. No one, apparently, ever ld them that.

What they need is encouragent. They should be taught that mptation is not the result of beg bad, but rather the opportunity r being good. They must see in e difficult things of life a chalnge to do great things for God.

Our teen-agers of today, as well s many older people, associate nctity with ease of practicing irtue, forgetting that virtue is ought at the cost of great strugle. If we would only encourage ur teen-agers to face up to life, suffer whatever comes along, nd teach them to expect to be mpted, to expect even sometimes fall, then they would attack their problems with confidence. Now it seems they are defeated before they try. We all need encouragement. Teen-agers are starved for it. Show them the possibilities of life, show them the goodness of God's providence, let them understand that in having something to struggle for they are earning, yes, buying at great price, the precious gift of salvation. God gives them opportunities because He loves them. He gives them everything they need to overcome the world and to gain eternal happiness. Unless they are told, they may feel that life is impossible, just because it is at times difficult. They need encouragement, and much of it. Encourage them.

SOLID TRUTHS ARE NEEDED

In dealing with the younger element in our parishes, there is a mistaken notion on the part of some priests that you have to be something of a comedian to hold the interest of the teen-age crowd. It is true that young people will laugh at and appreciate a genuinely good joke, and they will listen wrapt in attention to certain sensational yarns a speaker might have at his disposal. But it would be a mistake to think that such attractions, good as they are, are necessary. There is plenty of entertainment in the world, and rare is the priest who can outdo the name entertainers on television. Nor need he try.

The teen-age crowd will not expect the priest to entertain them. They realize that he is supposed to be a man of God. They will be

genuinely impressed by his message of true spirituality. The priest who sincerely wants to help the souls of his teen-age charges, and who gives them solid, practical advice by which they can counteract the evil influences that vie for their allegiance will win their confidence and their respect.

After all, no one expects a priest to be an entertainer. If he is, they are surprised and mildly shocked. They want him to be the priest. The priest is a man of God, with a message from God. Teen-agers too expect that of the priest.

What our young people need today is a spiritual diet of solid spiritual truths, solid advice, unequivocal guidance by reliable leaders. The priest is admirably equipped to be just the kind of leader the teen-ager needs and wants. Solid truths are needed. The priest can give them. And the teen-agers will appreciate what is solid and practical. They do want to serve God. But they have their very real difficulties.

TEENAGER'S CONFESSOR

The priest who hears the Confession of a teen-ager in this day and age must be most understanding. First of all, he must realize that the typical teen-ager is being subjected constantly to a very materialistic way of life. He must live his life in an atmosphere the very opposite of spiritual. Then as a result of this he is prey to many temptations to sin, while so many are freely doing what is wrong all around him.

When you consider how little time the typical teen-ager is exposed to solid religious influences, and how he is constantly exposed to what is alien to supernatural living, you must marvel that so many manage to live good lives in spite of it all. Now when they do commit sin, there are always mitigating circumstances.

Never should the confessor be unreasonable in his demands. Never should he discourage the teen-ager, so that he will hesitate to return to Confession. At the cost of great kindness and at the expense of looking up in a Moral book all the reasons for being benign with a penitent, the confessor should inspire such spiritual confidence in the penitent so as to make him want to return time and time again. The typical teen-ager who frequently succumbs to the ever present temptations of his environment is not the classic recidivus. He is rather the one in a necessary occasion of sin, and should be treated accordingly.

Anyone who realizes the sincerity and good will of the typical teen-age victim of today's secularistic society will be most kind in helping him in his desperate struggle for God.

T. C. Siekmann

▶ "Whoever professes racial prejudice, whoever defends it or puts it into practice under any pretext whatsoever, should be barred from the exercise of political rights and from the right to hold public office," states the semi-official Vatican daily "Osservatore Romano."

NEWS and VIEWS

By PL Rome Correspondent

A hint that nuns will in the near ture take a much more prominent part the Church's active apostolate was ven in a letter sent by Cardinal Pizrdo, Prefect of the Sacred Congregaon of Seminaries and Universities, to e superiors general of women's congegations. He also expresses the hope at nuns might one day have their own iversity.

The Holy See in a new decree has structed all bishops to refrain, as a eneral rule, from readmitting into semaries those who left of their own acord or who have been expelled. The ecree issued by the Sacred Congregaon of Seminaries adds that if after udent reflection a bishop wishes to admit a student into a seminary he ust petition the Congregation to this fect so that the fitness of the candidate r the priesthood can be better estabshed. The Congregation states, howver, that existing regulations of the ode of Canon Law remain in force.

Cardinal Ottaviani, Pro-Secretary of ie Sacred Congregation of the Holy ffice, replying to recent questions said iat candy dissolved in the mouth and vallowed as a liquid **breaks** the Euharistic fast because liquids must be quid before entering the mouth. He lso stated that Holy Communion may ot be distributed in the evening outside the Mass; but that the laity may receive Holy Communion during, immediately before and immediately after Mass.

▶ A new Rome quarterly, **Catholic Studies,** gives the **laity** practical guidance based on the principles of sound theology. The magazine deals with major modern problems, giving emphasis to practical application. Subjects related to asceticism, morals, law, politics, sociology, economics, education and culture are to be treated. Scholastic problems of philosophy and theology will generally be excluded. The board of editors is composed of distinguished figures of the Roman Curia.

▶ The new **Pontifical Pastoral Institute** has been established in Rome for the purpose of preparing priests for the pastoral ministry and to train them to deal with the special needs of our time. It will likewise train professors of pastoral theology. The Institute is housed in the Pontifical Lateran Athenaeum. Students will be drawn from both the diocesan and regular clergy. Two courses are planned: a biennial course for professors, and an annual course of practical introduction to the course of pastoral ministry. There will also be refresher courses on the principal problems of modern culture and life, as well as practical exercises to be carried out under the guidance of competent instructors.

▶ Highlighting Vatican activities for the year 1957, the Holy Father gave 98 discourses in the following languages: French (38), Italian (24), English (15), Spanish (11), German (6), Portuguese (2), Latin (2). He also issued four Encyclicals and one Apostolic Constitution. Today 48 nations are accredited

to the Holy See, consisting of 32 embassies and 16 legations.

▶ The Sacred Office recently issued another warning to the effect that its explicit dispositions regarding the Moral Rearmament Movement still remain in full force in every part of the world, notwithstanding certain private attempts at collaboration. "A Catholic cannot associate himself with this movement, especially as a permanent member, without incurring serious dangers pertinent to his religious practices and beliefs."

▶ The Second General Congress of Religious Perfection held in Rome, strongly urged the closer association of all religious families, as well as their organization into national and even international groups. The consolidation of these so-called Unions, as well as their powers, purpose and juridical figure was also fruitfully discussed.

▶ The Redemptorists in Rome recently opened an institute for advanced studies in Moral and Pastoral theology, following the norms of the Apostolic Constitution "Sedes Sapientiae." Applicants must be licensed in theology or other ecclesiastical sciences, or hold an equivalent degree.

▶ The active fostering of the lay apostolate through the medium of a "free-time" program dedicated to the parish in any way the pastor sees fit, has resulted in the formation of many so-called "community parishes" in Latin America.

▶ The Institute of Mariology recently established in Rome has as its aims: (1) To bring its students to a more profound and complete knowledge of the entire field of Mariology; (2) to prepare them to teach the varied Marian disciplines with more competence; (3) t encourage the progress of Mariology es pecially through more competent an widely diffused writings. The course are open to qualified clergy and laity

▶ A noted professor of Canon Law states that bishops have the right t impose penalties on drivers who are danger to themselves or to others—ever a personal penalty which would be al most tantamount to excommunication!

▶ "The Catholic priesthood is justly on of the purest glories of the Church an one of the most striking marks of he sanctity. To give God to men and men to God is such a noble task that it can not be approached without particula grace." (Pius XII)

▶ "The parish is not only a church, a priest, and a specific portion of the Lord's fold!... It is the cell of a body which in this case is the Mystical Body of Christ. The parish is a living thing with its own organs and activities, its own natural development. It has its own problems and needs, its own particular joys and sorrows." (Pius XII)

▶ **Some pastoral axioms:** (1) Every man is capable of truth and goodness. (2) The positive approach is preferable to the polemic. (3) Suffering and misery are at the root of every theological problem. (4) Truth is one; but its application to every individual soul is singular. (5) The faithful seek sacerdotal learning rather than an accumulation of culture. (6) Cool-headedness is not opposed to apostolic action. (7) Awareness of intellectual crises is essential. (8) Grace builds on man and in man. (9) Charity—always. (10) Narrow-mindedness is never compatible with the priesthood.

T. J. V.

BOOK-REVIEW Selections

ASTERN CHRISTIANITY, by Cardinal Tisserant. A History of the Syro-Malabar Church from the earliest time to the present day. Newman. 348 pp. $4.75.

is with reverence that I have read d now desire to recommend the pre- at volume. The author is the humblest d the highest of all Cardinals. When e Pope was ill last year he had the easant honor to canonize St. Pius X. e is known everywhere as our fore- ost scholar of Eastern culture and he the best qualified churchman to deal th the Far East problems that in these r days demand to be solved.

This book gives a comprehensive and, nay say, an authoritative synthesis of e history of those lands which Christ d His Apostles strove to save. I admit at it is specially written for students d for specialists. But I must add that also will be of immense benefit to y lover of the Lord Christ.

We Latins are inclined to be derogay and even disdainful of the Orientals communion with the Roman Catholic urch. We call them the Uniates. Uni- in Russian means union and they are union with us. Lovely and lovable ey are; their rites and ceremonies at e great Liturgy, the Mass, and in the ministration of the Sacraments are rvently magnificent, and this is the inion of our own Bishop Sheen.

The author's original work was in ench but nobody will notice that Father Hambye's present work is a mere translation. Done in idiomatic English it embodies the results of the latest researches and discoveries and was supervised by the author. Many books have been published on Eastern Christianity, but here, for the first time is one that gives a thorough and objective account of its history.

Joseph Lelen, Ph.D.

LIVE IN THE HOLY SPIRIT, by Bruno Hagspiel, S.V.D. Bruce. 170 pp. $3.60.

Be not deceived by the title and introduction: this is not a treatise on the Person of the Holy Spirit, nor is it just another collection of conferences on spiritual life and guidance. Here we have truly the mellow fruit of years of preaching, directing and writing in this latest of the learned author's many books and pamphlets. Priests, Religious and the laity have enjoyed through the years Father Bruno's endless storehouse of anecdotes, quips and chuckles while imbibing the unchangeable principles on the nature, goals and spirit of the religious life.

In **Live in the Holy Spirit** Father Bruno stresses the basic features, problems and common trials that often tempt Religious to forget their ideals and encourage them by repeated reference to the many joys and advantages that are theirs by reason of their very vocation. As Archbishop Cushing remarks in his

Foreword, the author does not like wandering in generalities. He is very specific, realistic, firm, at times severe in his criticism, but always sympathetically understanding and gentle. In laying bare many of the psychological problems inherent in community life of Sisters, he gives practical advice and pointed counsel which is the fruit of fifty years experience as spiritual director, confessor, retreat-master, superior and visitator.

These twenty retreat type conferences or "checkup" essays making the book, are equally useful for retreat days and private reading. They cannot fail to make their impact also on the superiors, priests and confessors charged with the spiritual and intellectual formation of Sisters. We hope someday to see another and more extensive book by Father Hagspiel on the psychology of government in communities of religious women.

Victor Viberti, S.S.P.

THE DAY THEY KILLED THE KING. By Hugh Ross Williamson. Macmillan. $3.75.

Quite recently we have received copies of "The Day When Christ Died"; "The Day When Lincoln Died"; and now comes "The Day They Killed the King." This third book deals with the day when Cromwell and his Regicides murdered Charles I, the English King; a day which judged by its consequences, in retrospect, was one of the most important in the history of Great Britain and of Europe.

It was on January 30, 1649, that the monstrous deed was done, and that "the judicial force" was accomplished—a singular phenomenon for which there were then no precedents in the chronicles of Christendom.

Solemn, sinister, and yet splendid, the description of that last day, th saddest in English history. We hear th boorish manner in which Charles is ad dressed by Bradshaw; we hear the s lence of the King when he is spat upo slapped and struck by Henson; we he the infamous Cromwell crying out th "God will bestow a curse upon thos that withhold their hands from sheddin of blood in the cause of this guilt malefactor who does deserve death."

All this must be read in the prese volume, but what I want to emphasi is the fate of the Regicides: "the Killin of the Regicides." The words of Samu Pepys are to the point: "I went to Cha ing Cross to see Major Harrison hange drawned and quartered. Thus it was m chance to see the King beheaded White Hall, and to see the first bloo shed in revenge for the King at Charin Cross." Decidedly the law of compe sation hovers over this world.

J. M. Lelen, Ph.D.

THE LIFE OF MAN WITH GOD, b Thomas Verner Moore. Harcour Brace. 402 pp. $3.95.

Thomas Verner Moore, former head the Department of Psychology and Ps chiatry at the Catholic University America, and now a member of th Carthusian Order, recently wrote a d tailed description of the spiritual li as practiced by men and women in th world and by secular priests and co templative religious.

The book is divided into two part describing the daily life of those wh live with God, and the inner life those who live with God. The first pa treats of the apostolic value of a life prayer in the day-to-day life of individu als. The second part treats of such su

ts as: the theology of mystical experience, temptation, life of prayer, the ginnings of the interior life, the delopment of the interior life, the mystic aces, spiritual betrothal and spiritual rriage. In the appendix the author indes references to spiritual literature d the degrees of the spiritual life.

This book is of special value to consors and spiritual directors. It gives actical rules about guiding penitents o are advancing in the spiritual life, d it tells how to distinguish between nuine mystical phenomena and neuic aberrations.

James J. Dunn, S.S.P.

IE WORSHIP OF THE CHURCH, by William O'Shea, S.S. Newman Press. 660 pp. $7.00.

ie increasingly prevalent movement to talize the liturgy of the Church has th demanded and produced a comtent literature as a source of informaon, stimulus and inspiration for clergy d laity. This book is a really splendid troduction to the study of the liturfor the priest or seminarian. There indeed, no other book quite like it English. Many available books treat ore extensively of one or other chapter Fr. O'Shea's work, but he offers the ost comprehensive, up-to-date and inrmative introduction to liturgical studs presently available.

The first forty-eight pages are dted to the nature and purpose of the urgy in terms of a concept of the hurch, what it is and what it is innded to do. This is followed by invidual chapters on the various exrnal circumstances and developments liturgical action: history, rubrics, and remonies, music, architecture, sanctuy and altar, vestments and insignia and the liturgical year. The Holy Mass, Sacraments and Office receive an adequate and competent attention along with the greater sacramentals and extra-liturgical devotions. None of these are treated exhaustively, nor in fairness could we expect them to be. But this book does provide a splendid comprehensive coverage of the various aspects of liturgical studies. It could, in fact, provide a core around which, chapter by chapter, one could design a workable library on the liturgy. All phases of the liturgy are set out in some detail along with related questions likely to be of interest. A good many of the more significant liturgical texts are included in the appendices, along with a lengthy bibliography.

This book, probably, will find much favor as a seminary texbook, price notwithstanding, and eventually a hallowed spot on many a priest's bookshelf.

Merwyn F. Nuxoll

AS GOLD IN THE FURNACE, by Sister Fidelis, S.N.D. Bruce. $3.75.

This is the life of Mother Julie Billiart, foundress of the Sisters of Notre Dame of Namur, for the Christian education of girls, established at Amiens in 1804. Mother Julie was beatified on May 13, 1906.

Sister Fidelis, the author of the present volume, is now one of Blessed Julie's more than four thousand spiritual daughters. She gives us here a sample of hagiography at its best. It is a psychograph rather than a biography. She follows the method of my late lamented friend Gamaliel Bradford: The whole world of facts is reviewed, and then comes a delicate balancing of pro and con, from which a living person emerges.

J. M. L.

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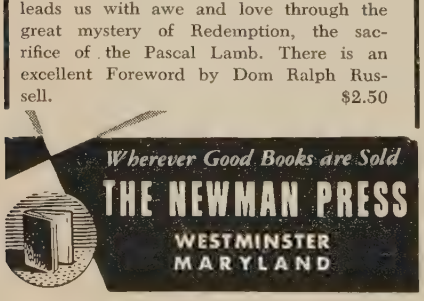

"Operation Doorbell" Wins Converts

(*Continued from page* 11)

to win thousands of churchles families, while we remain aslee at the switch.

On the very day we write thes lines, comes a letter from a Ne York woman with an Irish nam telling how her son, his wife, an their two children were wrenche from their Catholic faith by Jeh vah's Witnesses who called upo them. Though both the son and hi wife are graduates of a Catholi high school, and though the so had served Mass for Maryknol missioners while in the arme forces in China, they fell patheti and tragic victims to the prosetyt izing zeal of the crusading Wit nesses. No wonder the mother i heartbroken and distressed!

The time has come when we ca no longer remain in our rectorie and sacristies. We must go out, a Christ said, into the highways an byways, and if we cannot compe the churchless to come in, we ca at least invite them. We are losin uncounted thousands every yea through the failure to know ou sheep. We are failing to visit them to guard them and to strengthe them against the dangers whic beset them on all sides.

CHRIST SPEAKS

Through the words of the in

epid Apostle Paul, the great High iest Jesus Christ is speaking to is priests today: "Preach the ord: be instant in season, out of ason: reprove, entreat, rebuke in [patience and doctrine. For ere will come a time, when they ill not endure sound doctrine; it, according to their own desires, ey will heap to themselves achers, having itching ears: and ill indeed turn away their hear- g from the truth, but will be rned into fables. But be thou gilant, labor in all things, do the ork of an evangelist, fulfill thy inistry." (2 Tit. 4:1-5)

By integrating this urgent and solutely necessary shoe-leather ostolate into his daily work, a iest will stem the leakage, in- rest great numbers in the Church, id recruit many for his Inquiry lass. He will be able to instruct any families in their own homes, id he will enlist parishioners in is work. His parish will not be e conventional type, concerned ly with those who come and ob- vious of all others; it will be a issionary parish, throbbing with uline zeal to win all for Christ. hen, and only then, can the pas- r say with the divine Master, sus Christ: "I am the good shep- rd, and I know mine; and mine ow me... And other sheep I have at are not of this fold: them also must bring, and they shall hear y voice, and there shall be one ld and one shepherd." (Jn. 10: -16)

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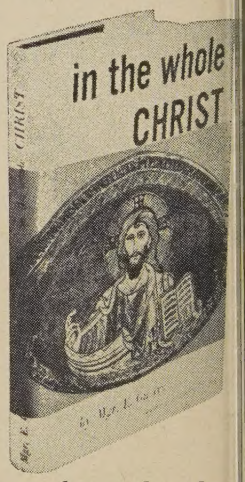
IN THE WHOLE CHRIST

By His Excellency E. Guerry, Archbishop Of Cambrai



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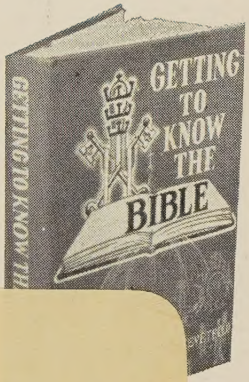

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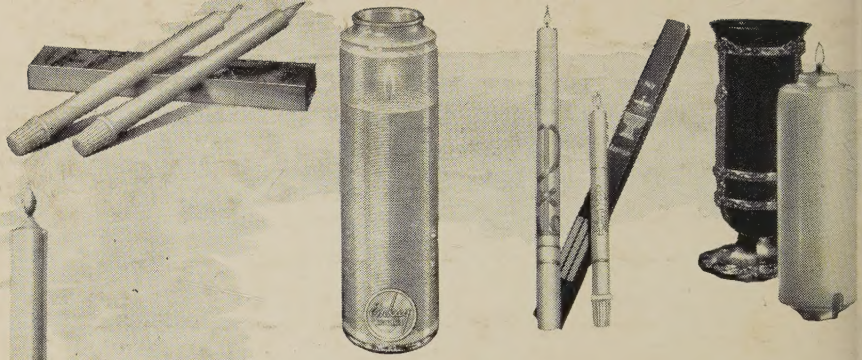

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